

THE BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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JAMES E. HUGHES Editor and Publisher

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EDITORIAL

Joys are riches.

Always fight to win.

Ridicule is the test of truth.

The only nobility worth having is that of brains.

Even the devil can join in singing Nearer My
God to Thee.

Modern Christian society can readily turn a
Beechir revel into a silent prayer.

No wonder Dovie found it didn't pay to stick to
Zion when its debts are ten times its assets. He's
to hoof it to Mexico.

According to a Chicago theosophist the financial
success of John D. Rockefeller is due to the in-
fluence of gnomes. The Blade knows very little
about gnomes, but if the Chicagoan is right, we
have room for a few in our office.

If heaven is filled, or to be filled, with the kind
of Christians one meets up with in these days, hell
would be far more preferable for those who are to
inhabit the nether world can only be guilty of sins
that are altogether human. These we can under-
stand.

Sunday laws are the products of those busy little
bodies who are so exceedingly pious that they hate
to see other people enjoy themselves. If a devout
could bring joy they would prohibit its perfume on
Sunday and actually stop the law gravitation, if
they could, to show how they are serving the Lord.

Gods come and gods go, but Man remains. Since
man took the earth for his habitat, there have been
innumerable gods. Not one but many, Krishna and
Kronus, Odhu and Osiris, Jupiter and Jehovah, all
have had their day and sway, but man has remained
beyond them all. Man can now look down upon
their ruined altars and deserted fane, and, mindful
that cults and creeds have swayed the minds of
untold millions, the day of their power is gone.

Freethought does not mock at human aspiration
or under value human life, but it does seek to ex-
tend the domain of man's knowledge without re-
gard to the teachings of creeds. Freethought de-
nies that man was put upon this planet by a super-
ior power for the purpose of breeding harpers for
heaven and hoodlums for hell. To argue that an
Almighty, impersonal God came to earth and hid
himself in bushes of fire is a lie as obvious as it is
injust.

In spite of the absorption of every natural pri-
vilege by the trusts we have fondly imagined that
the air we breathe could not be controlled or man
deprived of it unbridled use. Through the uses
of wireless telegraphy it now transpires that doubts
concerning the freedom of the air have arisen and
the Institute of International Law, at Ghent, has
had the subject under serious consideration. Ac-
cording to its decision, a state possesses rights in

the air for its own preservation. If this be true,
and becomes accepted, we may yet see a Herkian
wave deflected at the geographical limits of a given
state, circle round the border and then resume its
original direction.

Every laborer in the cause of Freethought is a
volunteer in Liberty's great army and Liberty has
inevitably been won by volunteers. The shackles
of political and religious slavery have been forged
by the hands of hirelings. It is for this reason that
the paid preacher of Christ's gospel and the hir-
ing politician are incapable of making for human
progress. Neither can stand the light of logic, the
lessons of experience, nor the giant crucible of com-
mon sense.

Max Muller assures us that religion is a growth
that is never finished and it would have been better
for the race had it never taken root. That it is a growth
is universally accepted by men and women of
intelligence, but it grew from the barbarians
conception of the universe and it will either die
in the dawn of a more enlightened day. The
fact that religion still exists to desolate the earth
is proof that we have not yet got beyond the pale
of savagery, that we are not a truly civilized people.
Civilization and religion do run side by side.
Religion is an imitator that wants to claim all the
credit.

It is comforting to know that one of the immediate
reforms to be inaugurated by Provisional
Governor Taft, of the Island of Cuba, is that of
honest election laws. And so soon! Years of neces-
sity in America moved him not. If he is really capable
of exerting such a beneficent power over the
people of Cuba, why has he not exerted himself at
home 'ere this? Can Taft succeed in such a laudable
enterprise? He is cordially invited to begin similar
improvements in America, or better still, he might
bring a copy of the newly constructed election laws
home with him.

Judging from the class of daily advertising in the
American papers, the age of reserve is past. It is
either toot or give up the horn. The age is an argu-
ment against the claim in business and the rule
prevails by sophistry as well. If a business man
wishes to make a fortune he wants to dash it, to get
the people of Freethought is best suited to sophistry
on earth, and yet it reaches so few people
in its missionary form. Why is it? Are we, fearful
of the push that is needed? Come, friends, don't
be a clam. Be not afraid to speak out. Show your
colors.

The entire Christian world is confronted with a
million of Ifs and Whys. It knows not but it
makes a mighty guess. The worst feature connect-
ed with it is that while it gives you the right to
guess it damns you should you guess wrong. This
looks very much like a lottery with the distribution
of prizes agreed on before the drawing takes place.
Remove the preposition and there is nothing left.

What a rotten reed upon which to pin even shadow
of a human faith! The only real pleasure we can
derive in the great game of life comes from the
playing in it, not from what we may catch at the
end.

We are assured that denatured alcohol will do
much to stimulate trade. This, for many years,
has been a recognized truth in Kentucky. From
the golden hills have been drawn that amber liquid
which fires the brain, rouses the blood and converts
men into both saints and sinners. Every day we
are given a wholesale example of the power of
alcohol to stimulate trade, but the after effect is of
a vastly different nature. Yet it is futile for the
professional prohibitionist to quote Bible in sup-
port of his views for even the stone carving act on
Sina's flaming crest failed to produce a command-
ment saying, "Thou shalt not drink."

American Catholicism is now in greater favor
with the Roman pontiff than when Dr. McGlynn ex-
pressed the hope that he might be able to see the
pope walk down Broadway with a plow but in
Prince Albert coat. Now things have changed.

Monsignor Farley has been to Rome. He
changed. Monsignor Farley has been to Rome. He
has kissed the big toe of Pius and the latter assured
his elder that "the nearest diocese to Rome
is that of New York." Now watch the effect such a
bundle of tatty will have upon the Peter's Pence and
the widow's mites. Hot air is calculated to work
wonders when blown the right way.

Foreign reports say that the French cabinet have
organized a new kind of insurance company, but it
is doubtful if it can become popular in this country.
It is not an industrial company, but it levies as-
sessments and guarantees immunity. If you belong
you are assured that should you be caught red-
handed with what a Kentuckian calls a "load of
peaches" on you, the cabby will see that you get
home at a minimum charge. They do things dif-
ferently in America. With an ordinary drunk en-
sizies up his victim, looks him over and finds out
how much the traffic will bear and grabs him.
He takes care to leave barely enough for a "corpse re-
viver" in the morning.

THE BLADE'S NEW ERA BEGINS NOW.

With this issue of the Blade, as our readers will
observe, a number of important changes have been
made. This is in accord with the promise offered
and we trust that from this day, the new era estab-
lished will be one of peace and prosperity. Our
hope is that every reader may enjoy with us a full
share of the benefit the future may have in store
and that the Blade may be able to fully and proper-
ly accomplish the mission it has in view, the comple-
te emancipation of the human mind whereby
men and women may think freely and speak their
thoughts without reserve, restriction or limitation,
save their own conscience.

Sometimes the world is inclined to laugh at the
man, woman or institution with a mission. But is
not every person a missionary, more or less, and is
not every cause that is worth advocating a mis-
sionary cause? Then, Freethought, is worth the advo-
cation of these Freethinkers, are worth the advo-
cation of Freethought, it is at once a mission
cause. Courage, truth and independence are
among the essentials, and above all, the means of
subsistence, these shall ever be the cardinal principles
of the Blade. Upon these rocks will it build
its church and not until the foundations become
diseased shall the structure perish.

Among the important changes is the removal of
the picture of our late editor C. C. Moore, from the
top of the first column of the paper. This was done
without any device. The present editor never did
approve of the use of a picture for such purposes.
During Mr. Moore's regime his wishes were para-
mount. His notions prevailed and a tacit consent
was given. Since and even before his death, many
have written commenting upon the use of his pic-
ture. Several have asked for its removal altogeth-
er and others expressed a desire for a change to
some other cut of the Blade's founder and editor.
These suggestions were acted upon only from a sincere
desire to see the Blade prosper and come from
hearts as loyal to Mr. Moore and the cause he stood
for as any that can be found in the country. Among
the leading Freethinkers of the country, Some have even gone so far to suggest that the
present editor remove the old picture and substitute
one of his own for it. Far from our intention is
such a course. Disapproving of any picture, then
with the removal of the old one shall take its
place, but the name of Charles Chilton Moore, the
founder of the Blade, who he suffered for its rights
and made possible its freedom of expression, shall
ever grace its pages in grateful recognition of the
valiant services he has given to the world. More
than this could not be done, and it ought not to be
expected. With the date of this issue, it is just
eight months since Editor Moore died and in taking
away his picture we have made, what in our judg-
ment seems better, a provision for the perpetuation
of his memory and his connection with this paper.

Attention is also called to the fact that the new
subscription rate is now in effect and that all sub-
scriptions not paid up will be immediately taken
from the lists. We cannot afford to pay the print-
ers, and other expenses of publishing the Blade and
then send it to people who will not pay, some per-
haps, never intending to do so. Such a course will
be more just towards those who do pay. If some
fail to receive the Blade after this issue they will
know why it has been stopped and should any mistakes
occur, we will be only too pleased to correct them
upon being informed of that fact. As a result
all subscriptions must now be in advance, hence,
the paper will not be sent to those who have not
subscribed. In this connection, however, we desire
to say, that there are many on the mailing list, who
from absolute inability, are unable to pay, while
some are there as being a compliment from Mr.
Moore. The strict rule will not be applied to these.
The charitable subscriptions that have been in
vogue will still be continued and our many well
wishing friends will readily understand the justice
of this act. Every subscriber will be able to tell
from the date on the mailing tag, when his or her
subscription expires and this should be sufficient
warning to all when the day of "salvation" is at
hand.

Of course, our readers will understand that any
change made is with us, but in the nature of an
experiment. Eight months experience in taking
charge of a paper like the Blade is not sufficient to
assure perfection. We shall strive each week, may
but each day, to make the Blade better and stronger
and the very best Freethought paper in the
country, and it certainly is the cheapest.

MAN OWES NOTHING TO GOD

For years the people have been taught by the
professional sky-pilots that they are under a great
moral and religious obligation to God, to Jesus
Christ and their holy church, for their creation, pre-
servation, etc., and that the best and easiest manner
of discharging that obligation is by keeping the
skyplot, the self-assumed agent, liberally supplied
with cash. The larger the contribution you extend,
the nearer do you approach the point of having
discharged the obligations you are told have been
placed upon you.

Right here let it be understood that Man can-
not possibly owe anything to God. Man does not
owe him for his creation, in that assuming theology
to be true, his creation was without his consent,
tried into a ready made world by a superior force,
into conditions previously prepared for him in

which he had no hand in shaping, he was tortured
for a season, then killed. The Blade can see nothing
in this to be even thankful for, much less to
force a moral obligation.

This idea is very forcibly expressed by Lord
Byron when he puts into the mouth of Cain the
following language:

"I have toiled and till'd and sweaten in the sun,
According to the curse.
Must I do more? For what should I be grateful?
For being dust and grovelling in the dust
Until I return to dust? No! If I am nothing
Then for nothing shall I be a hypocrite
And seem well pleased with pain."

The whole sum and substance of the Freethought
philosophy as regards man's alleged relations and
his alleged attitude toward God, is contained in
that quotation. Just as Cain refused to recognize
the right of any deity to create him, to make him
nothing, and then exact and demand a humble obedi-
ence, so very upright man and woman, proud in
the strength of their human intellect, standing in
the confux of centuries and upon the sacred monu-
ments of the heroic struggles of the past, refuse to
recognize any superior whether it be in the shape of
god or man. In other words Freethinkers refuse
to confess themselves miserable sinners and accept
with becoming grace any station to which thy god
might or could have called them. On the contrary
they are constantly striving to improve the condi-
tions that surround humanity, god-made or otherwise,
that is, striving to improve upon the plan of
god's so-called creation.

"Little dreams our young and blooming sleeper
there,
That the germs of an eternal misery to myriads
Within him lie, Better t'were
That I should snatch him from his sleep and dash
Him 'gainst the rocks than let him live,
To plunge millions of men in misery."

And the writer makes Cain more merciful than
Cain's god, for when his wife protested against
Cain doing what he had said to the child, he added
that it should receive,

"No ruder greeting than a father's kiss."

Just as Cain was made to see the arrant brutal-
ity of the Christian system of theology, so Free-
thinkers insist that instead of any obligation pass-
ing from man to god all the obligation and responsi-
bility is the other way. Even as parents are re-
sponsible to their children for their very existence
so must god be responsible to man. As the child
owes the parent nothing for his coming into the
world, man owes god nothing for his alleged crea-
tion. Existing conditions argue that neither con-
ferred any great or particular favor. The argu-
ment to be drawn, however, from the quotation
last above is that Cain believed that if his offspring
was to bring untold suffering upon all posterity it
would be better to put his child to death and pre-
vent an increase of torture, but god's supposed
command was simply to "be ye fruitful and multi-
ply," curse and suffering combined. This is among
the most revolting portions of Christian theology
and thinking people have long ago discarded the
doctrine as being totally repugnant to mercy and
charity.

Nor can man possibly be under any obligation
to Christ. Assuming that he did die upon a cross
for our sins, was it not a part of his own plan,
which, he, himself, had designed? Is not Christ
God? Is he not a coequal part of the Christian
trinity? Did he not have a hand in the creation of
sinful man? If he did, was it not his own fault that
he created him sinful? If man had not been creat-
ed sinful, would there have been any necessity for
a redeemer? Does not the assumed fact that a redeemer
was made a necessity imply imperfection upon
the part of the creator? If the Christian sys-
tem be true Christ's career on earth and his tak-
ing off was designed from the very beginning and sim-
ply had to be. Then where is man's responsibility
and what obligation does he owe to either of the
Christianity deities?

Simplified the scheme is of human conception
and is a healthy plan to entice the penitent out of
the pockets of the poor upon the hypothesis that
they will get a larger dividend in the hereafter upon
their investment. Poor fools! Those who can-
not believe it. Then to think that this obligation can be
discharged by chipping into the contribution box.
What a farce. Yet thousands cherish it and hug
it and seem to find a special delight in the delusion.

HUMAN DUTY AND HUMAN CONSCIENCE

We have previously asserted that only the useful
are successful, and this doctrine is just as true of
principles and causes that advocate them as it is of
individual effort. Just as a man's success cannot

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Editorial

(Continued from page one.)

be fully estimated until he is dead so the true merit or worthiness of a given cause cannot be estimated until it reaches some conclusion or accomplishes all that it stood for. A business man may be counted among the successful one day, the next day he may become a bankrupt. A man in public life may be quite popular one year, completely, or almost, forgotten the next. Where success depends upon merit instead of favor as it always should, then intelligence, judgment, honesty, industry and economy become the most necessary qualities.

Properly understood and applied the rules above mentioned will be able to account for the apparent success of Christian dogmas and the apparent failure of the truths of Freethought. The dogmas have been popularized. The truths neglected and almost spurned. Truthfully, a popular idea is an idea that the majority believe in and believe to be conducive to the general welfare of the country. An unpopular idea is an idea rejected by the majority, as demanding little or no attention and ill calculated to really benefit anybody. Could a census be taken of the numbers on either side of this question of dogmatic theology the vast majority would be found really adverse to them; hence, instead of being really popular they are unpopular, yet, aggressive, forceful and militant in the degree that its advocates believe in them and stand by them. On the other hand, could some power, seen or unseen, instill into the minds of Freethinkers a consideration for their cause equal in intensity and ardor to that felt and experienced by Christians there is no question as to the great power for good that Freethought would become in the land. The great trouble with our cause today is that it is hindered by the indifference of those who will not think, the inaction of those who will not work, and the selfishness of those who do not care.

It was once said that knowledge was power. In these days' different notion prevails. Now knowledge counts for naught and money becomes the great lever that sways nations as it moves individuals. Even Cupid has learned to train his feathered darts at the stomach instead of the heart. The church, originally established, as was supposed, for the alleviation of human suffering, has become a vast commercial institution and its sole god, its absorbing idea is money. Kissing old maid's auctions, oyster suppers, church affairs, are all commercial schemes designed to raise the hard cash which we are told makes the world go 'round. The preacher prays only for profit. The pocket of the poor is drained to keep an army of idlers in luxury and the worst of it they usually get what they go after. The incredulity of people is truly amazing in face of the startling revelations that are being made every day and so the game of grab is played on from day to day and, we presume, it must be played out until the end.

Freethought would have every man use and employ his every faculty to his own and to the world's advantage. The indifferent can take a circuitous route between two given points and yet reach his destination, but it is sometimes long and cumbersome. The straight line between those points is the best, the most economical and the most profitable in the end. In this may be found the real difference between theology and humanity, between God and man. Never was there a truism spoken with greater and deeper meaning than that which says, God's ways are not man's ways, and for that we should be truly thankful. According to the teachings of theology God takes the tortuous route, the shortest; and man is thereby enabled to reach the point striven for the easiest and quickest.

In the freedom of the human intellect are to be round the world's greatest joys and blessings for these are the foundations of liberty. Our cause stands for freedom of mind and thought. It has no sinister bribes to enjoin, nor torments to threaten. It wants none. The question of duty is left between the individual and his conscience and there can be no sweeter joys, no greater rewards or more welcome blessings than the consciousness of a human duty done, a human work achieved. Such joys, once experienced, will tint with rainbow colors the mists of death more surely than any expected glories from that mystic land of Christian dreams.

LIBERTY IS NOT FOR JEWS.

The Emperor Nicholas has decreed that there shall be no relief in his empire for the Jews and another serious blow has been aimed at the liberty of the person. His brutal soldiery are still to be permitted to play the game of murder upon an industrious and inoffensive people because they are not, and will not become, of his religious faith.

For several weeks past the Czar and his official advisers had had under consideration the question of granting some sort of amelioration of the lot of the Jewish residents in Russia by granting them more educational facilities and lessening the restrictions that now govern their residence in various parts of the empire. It is now stated that a negative decision has been reached and that for the present there will be no extension of civil rights to the Jew simply because he is a Jew and for no other reason. For such a decision the excuse is given that in the opinion of official Russia, the Jewish youth must show a more law-abiding spirit before an extension of civil liberty can be granted to them, and upon such flimsy pretext an entire people must be kept in subjection and almost servitude.

Our readers will doubtless infer that we have never been in Russia and what is more, we don't intend to go there unless we are accompanied by a body of American troops as a guarantee of our personal safety. For this reason we have no personal acquaintance with the Jewish children in Russia and know absolutely nothing concerning their character and tendency. But the Jewish peo-

ple are a peculiar race. For centuries they have married and propagated within themselves, thus preserving, to a large extent, their racial characteristics and facial lineaments. It has been well said that a Jew is a Jew the world over, hence, we must infer that Jews in Russia are very much like the Jews in America. True, there may be some little difference, caused by a difference in conditions. Just as the years of slavery in Babylon and Syria and Egypt made them semi-savages, so is it possible that wild cruelties and torture in Russia have made them callous, impulsive and cautious. The Jews in America are a law-abiding class. Few of them ever grace our penal institutions. Their women are among the most moral, as a class, in America. They are liberal, progressive and tolerant of the rights of others. Given only half a chance they will prosper where others fail. They are frugal, industrious and laborious. They never shirk a duty and they constitute the shrewdest and most successful of our business men. Now the question is, if these are the characteristics of the Jew in America, why not in Russia, unless association with the ignorant and superstitious Muscovite makes them different? Of course when an excuse is needed one can easily be invented and the emir-sure of the Czar did not fail in this.

The change has frequently been made, that the Jews in Russia during the practice of their religious rites and ceremonies have offered white children upon their altars to make a sacrifice of blood offering. One glance at the religious customs of the most orthodox Jew is enough to utterly rouse such a contention. The Jews do not use blood in their religious sacrifices, save at the Feast of the Passover when the blood of an animal is used to commemorate their deliverance from Egyptian bondage. Only in a few isolated congregations is this rite practiced if it is practiced today. There is nothing in the Jewish articles of faith that call for or demand the shedding of human blood and this is one of the reasons why the Jew still refuses to accept the death of Christ as an atonement for sin.

It is recorded that of the arrests made in Russia during the recent Terrorists uprising, full fifty per cent of the prisoners, were Jews, which is an indication that the Russian authorities are using the revolt as a pretext for inflicting punishment upon the Jews. When we consider further fifteen hangings are to take place in St. Petersburg during this week our ready understanding of the force of despotism in that bruising autocracy.

Unless official Russia changes its course the civilized nations of the earth should deny them recognition at home and abroad. Devout believers in him who is reported to have said, "Suffer little children to come unto me, and harm them not," they make of the Jewish children a whip with which to lash their parents into political slavery. Such is the consistency of Christian worshippers the world over.

Among the rather brilliant ideas that seem to leave all western life, must certainly be counted that one which seeks to bring into closer relationship, the plow and the public library. Instead of furthering the old attempt to make the farmer read Pilgrim's Progress and Fox's Book of Martyrs, an idea has been turned loose in Wisconsin, to let him have what he desires to read and has the taste to appreciate and enjoy. This is another break from orthodoxy.

The political and economic systems of every civilized country must of necessity represent a compromise between conflicting forces which hold each other in check. If we have ultra-conservatives we need ultra-radicals to keep the ear of progress out of the ruts. Where we have the latter we need the former to prevent us rushing pell-mell into experimentalism that would lead to disaster. The radicals, however, have ever furnished the dynamics of civilization.

Instead of wasting the ammunition of Free-thought upon Satan's light infantry we should train our guns upon the heavy artillery of heaven's hosts. Nothing can be gained by wrangling about trifles. What will it matter one hundred years from now? Who will know the particular creases in a pair of trousers or the frills upon a dress? We should be more careful concerning what we put into our heads instead of what we cover them with. Thought and action are the great necessities of human life. It were greater glory to have lost at Thermopyle than to have won on fair fields. Lucifer's blazing banner may cover an imperishable crown. Who knows?

There are noteworthy instances at hand to indicate that the thought force of the American nation has been seriously arrested. The average business man has so little time for reading and as a natural consequence he does but a small amount of real thinking. He may crave knowledge, but he wants it in condensed form. He wants it prepared for him. As there is nothing national in art or literature, these belonging to the world, the purveyors of thought and opinion strives to put his wares in acceptable shape to the multitude, to please rather than inform, to amuse rather than instruct, and this will readily account for the suspension of real advanced thought.

Hell is a practical necessity to the preacher. Abolish hell and the preacher's occupation would be gone, for he would have nothing to save us and take up a collection for doing it. Abolish hell and the preacher would have difficulty in warning the people to dodge infidelity or Freethought. Hell and the whole plan of the redemption through the blood of Christ is apt, for it would be nothing from which man had or wants to be redeemed. Out of hell and the fire that may be, the preacher derives his greatest strength. It is really the one rock upon which the church has been built. Remove it and the church is gone forever.

LET US HAVE THE MOORE BOOK

Approving Letter From Dr. Wilson on
The Suggestion of Publishing Late
Editor's Writings. Others Fall in Line.

Cincinnati, Ohio, Oct. 1, 1906

Editor of the Blade:

Your proposition to publish a book containing the writings of Mr. Moore meets with my hearty commendation. It is just the thing that ought to be done. I spoke to Mr. Moore several times about this, telling him that he was letting his brains go to waste, that the good things he was saying would not live in a paper, that he should put his best thoughts, free of all the light talk he indulged in so much, under book cover.

Mr. Moore was a great theologian. There was none his equal that I know. He was the Shaw of the Searchlight. He was greater as a wit. In fact, divested of his wit, Mr. Moore could never have commanded very lasting attention among Liberals. He could never discuss a question without starting off on himself. No matter how serious the topic he had to blend it with a lot of stuff foreign to the subject, and besides a lot of fool-do.

It was his wit, and his wit alone, which had the effect of holding his rambling, disjointed remarks together. In the end the wit and pathos of Burns sustains his rambling rhyme.

In my talks to Mr. Moore about this, he seemed to be indifferent, and said that his book, "Rational Review," reflected his best thought, and was sufficient. I told him he was mistaken. This proposed book should be carefully edited, as I have no doubt it will be, and I would suggest the following: In addition to his philosophical writings which should come first here should be added his witty sayings, with anecdotes. This would be after the style of some of the books on Lincoln.

Since Mr. Moore's greatest genius, I think, was in his wit, the book would not seem like Mr. Moore unless he was thus represented.

Two hundred pages would not be sufficient as so much of the good would have to be left out. It will require at least 250 to 300 pages. You might put several hundred in better binding, and those who may want it could pay a nice extra sum.

You will get enough orders, I am sure, to risk its publication, and if possible have it published in New York, where you have a big Memorial edition of the same.

I have not been able to write any for the Blade lately, owing to being busy with practice—and delivery of the Rome Book. The Rome book delayed the publication of my Book of Poems the year and a half since I wrote it. It is now better than it ever was. It is edited and bound in the whole formal push.

It certainly ought to increase rapidly even though the price is put up. I would rather have had it stand at \$1.00, but if at \$1.50, will stop the begging for ever, and if it will insure the life of the paper, then the change is a good one, and no one should complain. Comparatively it is cheap as it is. Many tales in our magazines and pay \$1.00 for 12 issues. They will get 92 issues of the Blade for \$1.50 or 9 cents each, while the magazines cost 8.

I see the Blade is attracting some new contributors—good ones too—and this indicates a coming life, and an awakening interest, and augurs well for the Blade. Nothing adds so much to the interest of the paper as a variety of contributions. Formerly there were but few besides Mr. Moore, Mrs. Henry and myself. I felt that many must have gotten tired especially of it. I went to one man to be so continuously represented, for no matter how good his composition, it tends to time the monotony. I used to see this very clearly, and I am sure I am not the only one. I will not name him, but I am looking through my pile of old Blader the other day, and I am sure that I have written enough for that paper to make 20 Rome books. It seemed to me that I had written an immense lot of rubbish, and wasted a lot of good paper and ink.

However, there seemed to me that there was enough of the good to make such a book as is proposed of Mr. Moore's writings. I wouldn't want a better monument to my memory than such gleanings. I could make frequent readings, and I am sure, if Mr. Moore and I speak, we could say the same.

There is no other way could we so greaten the memory of not only a great man, but of our good and dear old friend.

THE WAGE SLAVE

•(By JOHN BYERS WILSON.)

From Tomorrow.

It was a frequent remark of Robert Burns that he could conceive of no condition so mortifying as that of a strong man hunting and begging for work.

If there's ought in life I fain would shirk,
Twould be to beg and grovel for work.

Tramp from shop to shop and store to store,

Or fall in line at an alley door,

Like starvelings come for a hungry bite
Of the bread that others eat.

Then join the others facedown the line,

Some almost void of the spark divine,

Some stamped with high ideals and pride,

And some with the shame they cannot hide,

That they must beg some master to give

Them, the poor bare privilege to live;

Be subject to his command and rule,

Of his machine be a part and tool;

Bondaged in body, debased in mind

To the lowest level of human-kind;

Of all the riches which Nature gave,

None possessed, though a Wage Slave;

Employed today, tomorrow cast out,

To beg for work, or to roam about

With ever the thought and haunting dread

Of wife and children waiting for bread.

Humbled, despairing, caught else in view—

Oh, heart-sick toil! I pity you.

And you, ye women over the earth,

Whose lives are a continual rob,

Ye in sweet-shop and parrot din,

Whose cup of sorrow overflows the rim;

And ye dragged down to poverty's brink;

By the woes of want and the curse of birth;

And ye stitch mid squall and dirt

Maintaining life at three pence a shirt—

Maintaining only, of all the flood

Of youth's bright dreams, a few drops of blood—

Stitching, because you have found a friend

Who'll keep you stitching until the end;

Wearing-out fingers, wearing out eyes,

And the look and light of gloom.

Wearied, worn, weary, wearied,

Till but the longing for death remains;

And you, ye maidens, modest and meek,

With flush of childhood still in your cheek,

Dredging in factory, dredging in store,

Your mother's sad lives repeating o'er—

Wife of a Wage Slave—widow and scrub,

Tub and needle and needle and tub,

And heart-sick toil and scrub,

Tab and needle and needle and tub—

Driving to drink and driving to street,

Crushing each heel pure and sweet,

Breeding despair and the crime and woe

That from disease and poverty flow—

Oh, men of courage! Oh, men of heart!

Rise in your man-hood and do your part;

Till the powers that be are overthrown;

Till each Wage Slave come unto his own;

Till each to earth's bosom be in equal share;

Till each to earth's bosom be in equal share;

Till each shall be given all that he earns;

And hearts beat just like the great heart of Burns.

By all means, let's have the book and put me down for 5 copies.

J. B. WILSON.

Must Have The Blade.

Titusville, Pa.—Enclosed please find \$1.00 for which move the tag on my Blade up one year, am sorry that I have not a lot more names to send at this time, I can't do without the Blade in Titusville and have a friend a Free-thinker and an Agnostic ever since I was eight years old. I think that I have done some little good, I have been an agent for the Blade for a long time. Some 5 or 6 years ago I paid for the Blade and had it sent to the atheist Methodist preacher in our parts (S. E. Winger), since then he has been taking the Blade the only way that they can keep a man is for the woman to make pie and the boys get some whisky and then bid the pie up to \$3.00 or \$4.00. I am sure they give it out of our M. S. Winger's pockets. The preacher wont give any work he gets too liberal and now whoring you health, wealth and prosperity in short, may every blessing that tends to make life happy be yours!—H. ALACORN.

—I wish I was a young man, I would then be able to see a better religion preached and practiced before my time would come to cross the divide.—J. H. A.

Wants to Make Amends.

Corpus Christi, Texas.—Owing to the financial stringency existing in this section and the high pressure under which we have been laboring, I have omitted to pay my last year's subscription to the Blade. As you have been so indulgent and as we wish to make amends in a way as possible, I enclose with this a check for \$2.00 for which above you will receive a subscription to August 1907, and make amends and you will greatly oblige a regular reader of your valuable publication. Thanking you for past favors, I am—A. H. MEULY.

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